The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

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For the Western Luminary.

THE POOR DRUNKARD.

Dear children,—You see that poor unhappy man lying on the pavement. He once was like one of you, loved and caressed by his father and mother, who fondly hoped he would be an ornament to society, and a comfort to his parents in their old age. You now behold him lying unconscious of the dangers which surround him, liable to be trodden to death by beasts, or carriages—you see him with his face flushed and swollen.—You see his eyes, although open to the light of heaven, yet blinded by dissipation. You see the disgusting froth discharging from his mouth, and he has recently been vomiting the filthy inebriating draught from his stomach.—You see also his face covered with bruises, and his eyes, which have lately been blackened in an affray with some one of his guilty companions. You see his clothes bedaubed like the swine from the mire, and which are insufficient to hide his shame. You see also the remaining rags, all besmeared with his own filth, pouring forth a stench, which is offensive in the extreme. You see his feet and legs, swollen to an enormous degree, naked and exposed to the inclemency of the weather, and exhibiting evident signs of being frosted. Now, dear children, this poor disgusting creature, was tenderly raised by very respectable parents, who were careful at all times to set a holy and pious example before him. Do you not think their hearts would be grieved and pained to see their son in such a loathsome situation? Or suppose, for example, you, my dear children, should be passing the streets, and should behold, unexpectedly, your own father in that very deplorable situation. Would your faces not instantly blush, and would you not be doubly confounded? Well, this is a circumstance not at all uncommon in our streets. The loving, tender, and affectionate wife, is repeatedly called to witness such a humiliating scene.

Poor innocent, unoffending children also, are repeatedly called to witness these things in parents, who are under the most solemn engagements to set before their offspring a contrary example.

Let what you have been called to witness in this unhappy man's situation, lead you to avoid those companion in wickedness, who sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall. My son, if sinners entice thee, consent thou not. My dear children, I would recommend, that you read with care, those parts of God's holy word, which are well calculated to warn poor careless, heedless youth, lest they err and stray into wicked and forbidden paths. Read with care the first five chapters of Proverbs. By reading these portions of God's holy and unerring word, your father has been kept, even from youth, from associating with those whose characters are so plainly described in the chapters mentioned. By these means your father hath escaped the curse of those, "Who hath woe! who hath sorrow! who hath contention! who hath babbling! who hath wounds without cause! who hath redness of eyes! They that tarry long at the wine: They that go to seek mixed wine." Prov. xxiii. 21, 29 30, 34, 35.

SABBATICAL TABLE,

Collected by a correspondent of the Albany Antidote from detached accounts and the writer's personal observation, shewing the profanation of the Sabbath in the United States.

No. of Steam boats, which make what is called "their best trips" on the Sabbath, probably about 120—average number of hands employed on each boat, including officers, agents, runners, &c. about 20,	2,400
Public stages, probably about 3,500—average No. employed, including proprietors, runners and drivers, probably about 3 to each stage,	10,500
Post offices, probably about 2,500—average No. employed in each office, including post-masters, assistant post-masters and clerks, three to each office,	7,500
Livery stables, probably about 350—average No. employed, including proprietors, ostlers, and drivers, probably to each stable, six,	2,100
Grog-shops which are opened in part, or entire on the Sabbath, probably 500—average No. who stand in waiting in them, about two to each establishment,	1,000
Average number who visit, or spend the day in them, about 40 to each shop,	20,000
Soda water Fountains, probably about 400—average No. employed in each, two,	800
Average number of visitors to each Fountain, about 75,	30,000
Publick Gardens, about 250—average number employed in each, about six,	1,500
Average No. of visitors, about fifty,	12,500
	88,300

If we should add to this table, the number which usually travel in these conveyances, the number that usually resort to the stage offices, post-offices, and livery stables; the number that usually assemble at the various wharves, landing places, &c to witness the departure or arrivals at each several place;—and then add the vast multitude who travel in their own carriages, or with their own, or hired horses, and those who saunter about from place to place, or prosecute their journeys on foot, we should find, that *above one half of our population are actively engaged in breaking the Sabbath!!!*

NEW DECLARATION OF INDEPENDENCE.

"When in the course of human events it becomes necessary for one people to dissolve the *intemperate* bonds which have connected them with another, and to assume the *sober* station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self evident; That all men are created *sober;* that they are endowed by their Creator with certain unalienable rights—that among these are life liberty, and the pursuit of *health;* that whenever any *habits* become destructive to these ends, it is the right of people to alter them. Prudence indeed will dictate that *habits* long established should not be changed for light and transient causes, and accordingly mankind are more disposed to suffer than to right themselves by altering the habits to which they are accustomed. But when a long course of indulgence in luxury and intoxication evinces a design to reduce men to absolute *beastliness*, it is their duty to provide new *liquors* for their future security. The history of *Rum* is a history of repeated *revels* and *inebriations*. To prove this, let facts be submitted to a candid world. It has called together men at places unusual and uncomfortable, and distant from the depository of their *family* records, for the sole purpose of reducing them into compliance with *gill and half pint* "measures;" it has endeavoured to prevent the population of these States; it has made Judges depend upon its *excitement* alone; it has erected a multitude of new *grog shops*, and sent amongst us swarms of drones to eat our substance; it has kept among us in time of *temperance*, standing *distilleries;* in *some cases* it has rendered the military superior to the civil power—it has subjected us to a jurisdiction foreign to our *constitutions;* it has cut off our respectability with all the world; it has imposed *imbecility* upon us without our consent; it has transported us *half seas over*, to be tried for pretended sobriety; it has taken away our appetites, and altered fundamentally our former *habits;* it has invested itself with power to rule us in all cases whatsoever; it has plundered our barns, ravaged our lands burnt our throats, and destroyed the lives of our people: at this time large casks of foreign liquors are transported to complete the work of death, desolation and drunkenness, a thing totally unworthy a *civil liquor;* it has excited domestic broils amongst us, and has brought on us the merciless libertine, whose known rule of warfare is an undistinguished destruction of happiness among all conditions of people. *A liquor* which is thus marked by every act that can define a tyrant, is unfit to be the ruler of any people. Nor have we been wanting in attention to *Brandy* and *Whiskey*. We have warned them from time to time of attempts to extend an unwarrantable jurisdiction over us; but they too have been deaf to the voice of reason. We must therefore acquiesce in the necessity which denounces our separation, and hold them as we hold all liquors—enemies in excess—in moderation friends."

GOOD SIGNS.

When I see many souls drawn to a Church of Christ; and behold them willingly assuming the obligations, the reproaches, and crosses incident to the Christian profession, it is *a good sign*, because those doves must smell of balsam, which allure many other doves to their windows. When I see ministers of the gospel, impelled by the noble ardor of divine love, performing the work assigned them with discrimination, with a pungency that stings the torpid conscience, and yet with an affection which molifies the laceration of the wounded spirit, I pronounce it a *good sign;* because that sacred fire which begins to burn *first* about the altar, will soon fill the temple.

When I see a man patient under the rebukes of a friend and listening with attention to all the remonstrances of kindness, breaking out into no resentment, and extenuating his faults by no equivocations, it is a *hopeful sign;* because there may be *some* truth even in the revilings of our enemies, much more in the healing admonitions of friends.

When I see christians laying aside their sectarian peculiarities, and loving one another with a pure heart fervently. I consider it a *good sign;* because it will not be so well to commence acquaintance, only when they meet in Heaven.

It is a *good sign*, when a sermon sets the hearers to thinking, and reflecting upon themselves, rather than to commending and complimenting the preacher.

It is often a *token for good* when God turns upon his children and wrings out to them the waters of a full cup; because they are apt to take deeper root when trodden down into humility, and because, he seems in such a case to be asserting his claim to them, and to be conducting them through the ordinary tests.—*Cal. Star.*

From the Boston Recorder & Tel.

BAPTIZED CHILDREN.

Messrs Editors,—We find in the word of God, much to encourage faithfulness in the performance of the duties we owe to the rising generation, especially to those that have been dedicated to God by baptism "Train up a child in the way he should go, and when he is old he will not depart from it," is encouragement sufficient of itself, to induce the greatest care and attention in the instruction of children. God expressly requires us to retain his commandments in our own hearts; and adds, "Thou shalt teach them diligently to thy *children*, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up—And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes—And thou shalt write them upon the posts of thine house and on thy gates." How does the practice of many professing Christians compare with these precepts? O how far, how alarmingly far below this standard have most of us fallen!

In the ordinance of baptism we make a solemn consecration of our children to God, and covenant to train them up for him: and he has promised to accompany our endeavours by his blessing. We have a right to take encouragement from the promises of the gospel, to believe that God will bless the pious exertions of parents with their offspring. If not, why are such encouragements to faithfulness held out in the Bible?

If such encouragement is held out to Christians respecting their children, then I infer that it is their duty also carefully to instruct them, and to inculcate the same mildness, temperance and sobriety, which they ought to practise themselves, and to restrain them from engaging in all such practices as would be inconsistent for themselves as professing Christians. I am aware this is taking ground, that will condemn the practice of many who have solemnly dedicated their children to God. What! say they, are our children to be indulged in no amusements, that would be improper for us to engage in? Are they to be secluded from society, and shut out from the world? I answer, No,—neither are their parents. Nor have I any doubt but that children may be indulged in amusements which would be *inexpedient* for the parent. The question should be, is it wrong, is it dangerous? If it be *wrong* for professing Christians to visit the theatre and the ball room, it is perfectly inconsistent for them to permit their children to do so. If it would be *sinful* for them to attend a dancing school, it is sinful for them to permit their children to attend. And if it be *dangerous* for them to hear preachers, whose doctrines sap the foundation of the Christian's hope, then it is much more dangerous, and in a high degree criminal, for them to permit their children to attend. For, are parents to be judged by one law, and their children by another? Have we one Bible for parents, and another for children?

Inquiry is often made, by the opposers of infant baptism, for the benefits which can possibly result from the practice. This very fact is an evidence of the unfaithfulness of those, who have solemnly consecrated their off-spring to God For if they were faithful there would be no room for such inquiry But is not the truth far otherwise, in many cases? How often are we shocked by the gross immorality of children, who have been given to God in baptism; and this too while under the control of their parents! "Brethren, these things ought not so to be."

What is the duty of the Church to those children? How far they ought to be considered members, and consequently under the watch and care of the Church, I shall not at present inquire. But surely they are, in some sense, connected with the Church; and, if so, the Church has some duties to perform towards them. Should they not attempt, by counsel and admonition, to impress them with a conviction of their aggravated guilt, should they fail to make a wise improvement of their distinguished privilege? And if those children are left orphans in the world, this obligation is greatly increased. Let every Church, then, and every individual member perform their obligations to the young, especially to those who have been consecrated to God in baptism; let them restrain them from visiting the abodes of folly and sin; let them encourage their attendance on Sabbath schools and Bible classes; and let them do all with a humble reliance on God for his blessing. Then we may confidently hope and believe, that our civil and religious institutions are safe; and that the benevolent operations *which* we have begun, will be continued and multiplied. But should these important duties, for a few years, be neglected, we have great reason to fear that the consequences would be dreadful.

S. W.

ANNIVERSARY ADDRESSES.

Church Missionary Society, London

Mr. Cunningham said, the blessings of this institution reached the most distant parts of the earth, and affected the most disorderly and guilty of men. The gospel was strong enough to subdue the stoutest hearts. In the very place from which the publick had heard of cannibalism, the Society had been permitted to unfurl the banners of the cross, and that cross would even there triumph. His illustrious friend had alluded to Schwartz. He would also recal to their recollection the labours and the prayers of the excellent Brainerd. The Missionaries of the Society were treading in his steps, and probably reaping the benefits of his prayers, that the country in which he laboured with zeal so extraordinary, and piety so fervent, might never want the Word of Life, and a faithful Missionary to proclaim it to the people. If Christians now would succeed, they must tread in the footsteps of that excellent man. In the history of his life, which he had lately been reading, at least five hundred passages would be found in which he said, "Before I attempted this, or that, I retired into the woods to pray." It was in that strength derived from heaven in answer to prayer—that strength which made the feeble strong, that he triumphed.

In respect to the Mission at Sierra Leone, "the only part of the Society's operations which was shaded by doubt, darkness and difficulty," Mr. Raymond said, The labours of the Society there were principally directed to the liberated Africans. The congregation was composed of three thousand on the Sabbath, and about half the number on the week days; only here and there one of them consisted of white persons—The attention and serious deportment of these congregations were truly delightful. The number of scholars was 1,900, the greater part of whom were the children of the liberated Africans. Their conduct as well as their intellect, were generally very good, and fully equal to those of the poor people of this country. It should be borne in mind, that they were in a foreign land, and that their teachers were foreigners, with the exception of a few native teachers. The latter afforded most valuable assistance. But for them the Mission could not be maintained. Many of them were wanting, and he entreated his Christian friends to pray to "the great Lord of the harvest, that he would send forth more labourers." In the different villages, including Free Town, there were 440 communicants; and altho' the fact would not be concealed by him, that some few of those had fallen into sin, their moral conduct was, for the most part, such as to prove their genuine piety.

Mr. Strachan contrasted the present state of India with what it had been twenty five years ago. Then the work of Missions was either treated with contempt, or looked upon with dread. The publick feeling was all against them. There were only four Protestant Missionaries sent out from this kingdom, and there was scarcely any thing in India which if it had broken off its connexion with, or been wrested from our government, would have testified that it had ever belonged to a Christian nation. Since 1813 affairs had assumed a new aspect—churches had been built—Missionaries from different Societies had united in the common cause of Christianity—the Sabbath had become the object of veneration—publick worship was every where established—and when the regular Missionaries and Chaplains could not go, pious laymen kept up the publick worship of Almighty God. Time had been when it was considered a reproach to a man to belong to any of these Christian Societies, or to pay serious regard to the Sabbath: but now this blessed symbol of our religion was reverenced by the great bulk of the people, and thus the reproach of this country has been wiped away. According to the prediction of those who valued property more than the discharge of their duty, and by whom the claims of millions to Christian instruction were regarded as a thing of nought, the introduction of Christian missionaries would lead to rebellion, and occasion the loss of India to England. Such predictions had failed, and no instance had yet occurred of the publick peace having been disturbed in consequence of the introduction or labours of the Missionaries. They were found the exemplars, as well as the dispensers of Christian charity, the instructers of youth, and the consolers of the afflicted. Wherever they went they were treated with respect, and, when intimately known, beloved.

REVIVAL IN HARTFORD, N. Y.

Letter from the Rev. John B. Shaw to the Executive Committee of the American Home Missionary Society, dated August 8, 1827.

Gentlemen—Since I wrote you in April, fifteen have been examined as candidates for admission into the church; eleven of whom have been received, and four stand propounded.

The grace of God which bringeth salvation has been displayed among this people, in some respects surpassing al that has ever before been witnessed in this place. Particularly the awakening has been distinguished, it is thought, as it regards *extent* and *marks of genuineness*;—by *convincing indications that it is "the Lords doing."* When it is seen that in such a place as this, the Holy Spirit, giving efficacy to the truth of God and the divinely appointed

means of salvation, has brought *two hundred* or more of the impenitent—whose circumstances, with reference to character, station, and age, were diversified by almost every variety—from the child in the Sabbath School, to the aged sinner—from the sober moralist, to the profane contemner of the Law and Gospel of God—from the unlettered inmate of the cottage, to those distinguished for wealth and mental cultivation,—into a state of reconciliation with God, and of humble conformity to the requirements of his word, skepticism itself is constrained, if not to own "the power divine," to acknowledge the "glorious change." Such a change will excite gratitude and joy in sanctified minds on earth, and in the presence of the angels of God in heaven. A change resembling this in every important particular, has been witnessed here. For some time after my last report was forwarded, the work of the Spirit of God was carried on with increasing solemnity and power. During several successive weeks, from fifteen to twenty were reckoned among those whose delight it is to feel and to say, "*Not unto us, not unto us, O Lord, but unto thy name give glory.*" Of the hopeful converts, about forty are heads of families—the most of whom are in middle life; two or three superintendents and about thirty teachers of Sabbath Schools, together with a number of the scholars; all but two or three of the constant attendants of one of the Bible Classes, and a great proportion of the members of the other. Some, it should be noticed, have been connected with all these institutions. Bible Class and Sabbath School instruction has plainly exerted a great and good influence; has been a powerful instrument in preparing the minds of the people, especially of the youth, to receive the grace of God, and has, without doubt, been intimately connected, as far as means are concerned, with the history of the conversion of many souls.

Seldom have I been acquainted with a revival of religion, in the progress of which so little success could be obviously and directly traced to any *particular course* of means, and the operations of the Holy Ghost, the efficient agent in regeneration, recognized with so much distinctiveness. By the reading of a religious Tract, or by a supposed neglect where there was no such design, on the part of those who were visiting from house to house, or by some other circumstance in itself as unimportant as these, have sinners been led to ask as did the trembling jailor, "What must I do to be saved?" Means, it is true, have been used; and used, I trust, with a good degree of fidelity. But still, they who have been active, have appeared to feel that "except the Lord keep the city the watchman waketh in vain." To many, the anxious meetings have been eminently blessed. Much time has been spent, by them who love Zion, in the closet, and in little circles for social prayer. Families have been frequently visited, and the several members conversed with and prayed for individually. In the pulpit and elsewhere, topics have been introduced frequently, and truths insisted on with much earnestness, which were calculated to show the entire dependence of sinners upon an independent God, their immediate duty to repent of sin, believe on the Lord Jesus Christ, and obey the Gospel; and their *folly* and *guilt* and utter inexcuseableness in continuing a single hour to rebel against God. The importance of discriminating between genuine and delusive hopes, of understanding what are not, and what are evidences of regeneration, and the danger of misapplying the best evidences in individual cases, have, by no means, been forgotten. *Fruits exhibited by the life*, it has been often stated, furnish the *safest criterion* by which to judge of Christian character.

As far as I have had an opportunity of observing, and as far as man in a case like this is capable of determining, I can say that they who have indulged hope, almost without exception, *appear well*. In a great number of cases, individuals who had felt very great opposition to the Divine holiness and sovereignty, have been led to admire and adore the character, and to approve of the Law and Government of God, several days before they had any sense of the remission of their sins through the Lord Jesus Christ. In the meetings of every description which I have attended, I have witnessed the solemnity and stillness uniformly to be discovered where the impression rests with weight on the mind, "God is here." So deeply has a sense of the Divine Presence been felt in some of our meetings, that it has seemed sometimes that we should almost cease to breathe. The good work still continues in some parts of the town.

With regard to the *results* of this Revival, I can say from the evidence already exhibited, that they are important and desirable. The influence of the Revival upon the church,—upon families and neighbourhoods, has been most auspicious. But I can speak with more safety and confidence on this point hereafter than now. "The Lord has done great things for us whereof we are glad," and to his name be all the glory. Yours in the service of the Church.—*Obs.*

JOHN B. SHAW.

EPISCOPAL CHURCH,
BRISTOL, PA.

The Minister of this church says that "an increasing seriousness is becoming more generally manifest, but especially among such as were formerly professors of divine truth the *most of whom seem actuated by new hopes, new aversions and new desires;* and we have the happiness of enumerating at least fourteen or fifteen souls, who before were dead in trespasses and sins, but are now brought into the fold of Christ, who are rejoicing in hope of the glory of God; and who give the most scriptural and satisfactory evidences of their having been born again and renewed in the spirit of their minds. Besides, on Sunday last, being Whit-Sunday, when, assisted in the services of the day by the late very useful and much beloved pastor, the Rev Mr. Hall, we had a pentecost season indeed. Ten new communicants, all of whom, as we trust, are subjects of grace, were added; between fifteen and twenty, who from various circumstances, had for several years unhappily retired from the communion of the church, were reinstated in their former privileges; and the Spirit of God was, although not so miraculously as of old, not less really present with us in our assembly. The accession to our communion on this day, together with that on the occasion of the administration of this ordinance on a previous one, about which time we date the commencement of the increased seriousness manifested among us, constitutes the number added, within two months past, of from thirty to thirty-five.

I accompany this brief sketch with but one remark. Are there any who affect to disbelieve in seasons of more than ordinary excitement, or in times of more peculiar refreshing from the presence of the Lord, and the glory of his power?—My reply is, let such visit upon occasions of the kind, and if their minds are not blinded by prejudice, and their hearts deliberately steeled against impressions, they will and must believe that the work is not of man, but of God."—*Philad. Rec.*

ORIGIN OF THE NASSAU HALL BIBLE SOCIETY.

One morning as the tutor opened the bible at publick prayers, he found a pack of cards carefully inserted in a cavity cut through the leaves of the book. During the day while meditating on the disgraceful deed, he formed the plan of organizing a Bible Society in the college. A paper was immediately circulated, and the students, as if willing to wipe away the foul stain brought upon their characters, subscribed liberally towards the object. Before the close of the day, there were forty signers, and the society was regularly organized the same week. The guilty individual, after being detected, begged with tears in his eyes, the permission of contributing to the funds of the society. The institution which had its origin in such a foolish circumstance, has already circulated thousands of the Holy Bible, and is now foremost to adopt a resolution, which will cause light to shine on many a dark habitation, and which will carry joy to the bosom of many a wandering and bewildered child of Adam.—*S. S. Journal.*

A NOBLE OFFER.

We copy the following from the Albany Christian Register. Such a subscription would be a noble beginning of exertions in favour of our South American neighbours.

Vt. Chron.

"Several gentlemen of Rochester, in this state, have offered 1000 dollars each to aid the American Bible Society in publishing and circulating the scriptures in the Spanish language in South America, on condition that 100 similar subscriptions can be obtained in the United States in the years 1827, and '28. Two or three others at the west, on hearing of this proposition, it is said, have offered the same; and we doubt not that the whole number may be obtained in less than six months. There is something animating and elevating in designs of this sort."

MISER.

Tantalus, 'tis said, was ready to perish with thirst, though up to the chin in water. Change but the name, and every rich miser is the Tantalus in the fable. He sits gaping over his money, and dares no more touch it than he dares commit sacrilege.—*Rule of Life.*

The only gratification a covetous man gives his neighbours, is to let them see that he himself is as little better for what he has as they are.—*Penn.*

What can be a more wretched sight than to see a starving miser mortify without religion? To submit to such voluntary hardships to no purpose, and to lose the present without providing for the future.—*Collier.*

Zeno said that an avaricious man was like a barren sandy ground, which sucks in all the rain and dews with greediness and thirst, but yields no fruitful herbs or plants to the inhabitants.—*Montaigne.*

FRIENDSHIP.

If you have a friend who will reprove your faults and foibles, consider that you enjoy a blessing which the king upon the throne cannot have.

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
SEPTEMBER 12, 1827.

HARRODSBURGH AND NEW-PROVIDENCE CHURCHES.—On Sabbath day, the 26th ult. we are informed, nineteen persons were added to the Presbyterian Church in Harrodsburgh, and a few weeks previous, twelve were added to the New-Providence church, Mercer county, Kentucky.

TO CORRESPONDENTS.—While we solicit the correspondence and aid of the friends of Literature and Religion, in furnishing matter for our columns, we wish it to be distinctly understood, that all communications are to be submitted to our judgment of the propriety of inserting them in the Western Luminary—Not because we think we are more capable of judging correctly on these subjects, but because we alone are responsible for all that appears in our paper. And we now inform any of our subscribers, who may have supposed that we are under obligations to publish whatever they choose to send us, at the hazard of their displeasure—they are at perfect liberty to discontinue their subscriptions, and any advance payments that may have been made, will be refunded on application.

An Obituary of the late Revd. SAMUEL K. NELSON, has been received, and will appear in our next.

TO OUR PATRONS.—While we feel gratified & encouraged to perseverance in our labours, by the increased circulation of our paper, we would modestly hint to our patrons the necessity of punctuality on their part, to enable us to meet the increasing expenses attendant upon our printing operations. The meeting of the Synod of Kentucky, at Danville, on the 2d Wednesday of next month, will afford an opportunity to many of our Kentucky subscribers, to forward the amount of their subscriptions by the different members. The Editor expects to be at Danville, during a part of the meeting of Synod. Subscribers and agents, at a distance, are again reminded, that when no private conveyance can be had, their subscriptions may be forwarded by mail. When United States paper cannot be procured, notes of specie paying Banks in the states in which they reside, will be received at par. The Editor tenders his thanks to his numerous friends, for the interest they have manifested in favor of the circulation of the Western Luminary. The following extracts of letters are published, not because they are gratifying to us, but for the information and encouragement of the friends of religion; by shewing the increased interest felt on the subject of religious intelligence in the Western Country.

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Extract of a letter from a Clergyman in the State of Ohio, to the Editor, dated September 5, 1827.

"Respected Friend,

"Owing to the nature of my engagements, I have had but little opportunity of doing much for you as agent for the Luminary. I have been almost constantly riding through the new countries rather as an explorer than otherwise; consequently I have been but a short time in any one place, and I generally found the leading men not only your *patrons* by taking the paper, but your agents, and making exertions to obtain subscribers for it."

"I am, for myself, exceedingly pleased with the Luminary, and shall do what I can for its circulation. I am gratified to find that you succeed so well in editing, as to meet the almost universal approbation of your patrons; but, Sir, there is one consideration that is still more heart-cheering, and that is, that the minds of people are becoming more and more waked up to attend to religious information conveyed in this way.—It is calculated to warm the heart of the christian, to see with what anxiety the cottager, in the new countries, awaits the arrival of the Luminary, and hails it at its approach as the messenger of peace.—These facts seem to indicate the commencement of a new era in our world.—These facts plainly intimate that "knowledge is beginning to run to and fro in the earth," and that *bigotry* and *superstition*, those monsters of darkness and dependants of Papal power, will soon totter to the ground.—Go on therefore, and the Lord qualify you more abundantly for your arduous work, is the prayer of yours in the bonds of christian affection."

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Extract of a letter from a Lawyer, in Boone County, Ky. to the Editor, dated September 4, 1827.

"Probably I may be able to obtain other subscribers, and I will use some exertions to this end, for I should rejoice if such papers as the Western Luminary circulated ten times as extensively as they do.—I for one would sooner be deprived of my food for one day in the week, than forego the pleasure of reading this paper. As I think your labors in the publication of this paper are very beneficial to the community generally, and to the Christian Church in particular, I sincerely hope you may be cheered by those consolations which the good man receives; and I hope that such pecuniary recompense may be afforded as will enable you to pursue your path of usefulness with steadiness and delight. I should regret indeed if any chain of untoward events should compel you to discontinue the publication of the Western Luminary; and I should deem it a subject of lamentation to the Church of Christ, as it would to my mind evince a declension of that spirit of Christian enterprise which is now abroad in the earth."

POLITICAL MANAGEMENT.

When we know and perfectly understand the motives of many who act in a higher political sphere, every honest feeling shrinks back from the ingratitude, perfidity, and inordinate selfishness, which so often crowd on our attention. Yet, the person who is the object of the greatest popular odium, the statesman himself, is frequently not at all tinctured by any of those bad qualities; certainly infinitely less so in general, than the humblest of his followers. Don Quixote and Sancho form no imperfect representation of such a personage and some of his adherents. The latter acting solely from the impulses of vulgar and sordid minds, suggest only such expedients as, whatever may be their utility, or the contrary, will invariably comprehend and benefit themselves. But the whole is varnished over with the adroitness of slaves, which a noble and exalted nature is incapable of attending to, or exactly perceiving the drift of, even if it did. Perhaps it will be found, that the largest share of that unpopularity which so often attends ministers, arises from the mischievous activity or inconsiderately-adopted suggestions of subordinate, or unsuspected instruments.—*Hardy.*

"Are you yet to learn," asked Lord Cleveland, "that in the management of a political party, *arrangement* is every thing, friendship is nothing; nay, that the most determined friends must often give way to doubtful allies; to determined enemies always."—*De Vere.*

While it lasts, nothing in the whole range of mental poison, corrodes like party spirit. It seems, by some demoniacal magic, to change our very being; inflames the life-blood itself, and penetrates the wholesome system of the patient, who knows not himself while under its influence.—*ib.*

Wentworth had discovered by experience that, in the career of party, fine minds and energetic characters were perfectly consistent with the abandonment of friends, and the leaguing with enemies, of however opposite principles, characters or objects.—*ib.*

Nothing is ridiculous that tells in a system. But quizzing is in itself a more powerful weapon than is generally supposed.—There have been instances of even a strong administration torn all to pieces by this little instrument. A minister, like a trout, has some times been tickled to death.—*ib.*

ANECDOTE OF WASHINGTON.

In the first Presidency, the door of the Presidolead gathered but little rust on its hinges, while often was its latch lifted by the "broken soldier." Scarce a day passed, that some veteran of the heroic time, did not present himself at Head Quarters. It was about the hour of the Tuesday levee, when German John, the Porter, opened to a hearty rap; expecting to admit at least a dignitary of the land, or foreign ambassador, when, who should march into the hall but an old fellow, whose weather-beaten countenance, and well-worn apparel, shewed him to be "no carpet-knight." His introduction was short, but to the purpose. He had come to Head Quarters, to see his honor's Excellency, God bless him. He was an old soldier.

In vain the porter assured him that it would be impossible to see the President at that time; a great company was momently expected—the hall was not a fitting place—would he go to the steward's apartment and get something to drink! To all which, Pat replied that he was in no hurry; that he would wait his honor's leisure; and taking a chair composed and made himself comfortable. And now passed ministers of state and foreign ministers, senators, judges; the great and the gay; meanwhile, poor Pat stoutly maintained his post, gazing on the crowd till the levee had ended, and the President about to retire to his library, he was informed that an obstinate Irishman had taken possession of the hall, and would be satisfied with nothing short of an interview with the President himself. The Chief good naturedly turned into the hall. So soon as the veteran saw his old commander, he roared out—Long life to your honor's excellence, at the same time hurling his hat to the ground, and erecting himself with military precision. "Your honor will not remember me; though many is the day that I have marched under your orders, and many's the hard knocks I've had, too. I belonged to Wayne's brigade—*Mad Antony*, the British called him, and by the powers, he was always mad enough for them. I was wounded in the battle of Germantown. Hurra for America—and it does my heart good to see your honor; and how is the dear lady and all the little ones!" Here the usually grave temperament of Washington gave way, as, with a smile he replied, that he was well, as was Mrs. Washington, but they were unfortunate in having no children; then pressing a token into the soldier's hand, he ascended the staircase, to his library. The Irishman followed with his eyes the retiring General, then looked again and again upon the token, which he had received from *his honor's own hand*, pouched it, recovered his hat, which he placed with military exactness a little on one side, then took up his line of march, and as he passed the porter, called out—There now, you Hessian fellow, you see that his honor's excellence *has not forgotten an old soldier.*

Trying an Experiment.—A respectable and wealthy gentleman of this city, who was stating the other evening, the pleasure he took in visiting the theatre, was accosted by a venerable old gentleman, by asking him what it usually cost him in the course of an evening! "One dollar and fifty cents," was the reply. "Now, says the old gentleman, try an experiment. Instead of going to the play, give the dollar to some needy individual, and you will be the gainer by half a dollar; and when you go to your pillow, ask yourself whether the *action* has no compensated the *sacrifice.*" It is almost needless to say that the experiment was tried.—*Albany Christian Register.*

From the New-York Observer.

FOREIGN NEWS.

Since our last. Paris papers have been received here to July 1st, Liverpool to the 13th, and London to the 11th.

CENSORSHIP OF THE FRENCH PRESS.—French papers announce the establishment of the censorship and the utter destruction of the liberty of the Press. Hereafter, every number of a journal or periodical writing must before it be printed, be furnished with the *Visa* of the Bureau, which shall authorize the publication of it, according to art 5, of the law of March. 1820. The census is said to affect *nothing but newspapers*. Cuvier, the geologist, being appointed one of the censors, unhesitatingly declined.

FRANCE AND ALGIERS.—The French squadron is before Algiers, and the Admiral has demanded not only that proper apologies should be made to the Consul, but that the French flag should be hoisted on the battlements and castles, and saluted with 101 guns, which it is said has been refused. The insult to the Consul consisted in the Dey's throwing his fan at him, and ordering him from his presence. There are no Algerine Corsairs at sea; two armed vessels sailed a few days since for Alexandria, with pilgrims to Mecca Admiral de Rigny, who is at Alexandria, has been advised of the blockade of Algiers, with orders to capture those vessels.

CAPITULATION OF ATHENS.—The Austrian Observer gives accounts from Constantinople, which contain the capitulation of Athens. The citadel was evacuated on the 5th June; 2000 persons of all ages and both sexes, half of whom were ill, or exhausted by hunger, left the place and were embarked on board the French and Austrian ships of war. All the troops of the garrison, among whom was Col. Fabvier, marched out with their arms and baggage. The citadel was to be delivered up with all the artillery, ammunition, &c.

INTERFERENCE OF EUROPEAN POWERS.—The London Globe of July 9th says, "*The Treaty of the Great European Powers for the Protection of Greece has been signed in England.* Three British ships of the line, from the Tagus, have probably, by this time, sailed for the Dardanelles, under Admiral Beauclerc."

If this should prove correct, says the Daily Advertiser, as we most ardently hope, the sufferings of Greece will speedily be terminated, her prospects will brighten, her sons be rescued from threatened destruction, and her daughters from the fears of barbarian slavery, while the powers of Europe would for once be employed in favor of a heroic people, resolved to be free. It is time to expect another splendid stroke of policy from Mr. Canning; and where is a more tempting field for him than Greece!

As if to rouse the people of England against the Turks, the London Courier states that the Porte has rejected the proposals of the powers, and has summoned all the Mahomedans to arms.

In confirmation of the same thing, it is stated by a Captain of a vessel direct from Alexandria, in Egypt, that the French Admiral, after sundry conferences with the Ministers of the Viceroy, has signified that according to his orders, he must oppose the departure of the Egyptian fleet of 65 vessels, for the Morea.

A letter from Constantinople, dated 29th of May, says, the Endeavor steam vessel, in the service of the Greeks, was attacked by four Turkish vessels and captured. One of the first shots carried away her paddles, and resistance, of course, became useless.

POSTSCRIPT.—IMPORTANT.—By arrivals after our inner form was ready for the press, the *capitulation of the garrison of the Acropolis*, as above, is confirmed, and also the overtures of the European powers for the PACIFICATION OF GREECE. The treaty signed by the Plenipotentiaries of England, France and Russia, provides that an armistice shall be *immediately demanded* between the armies of Turkey and Greece, and that a meditation shall be offered them on the following basis: "The Greeks shall hold of the Sultan, as of a superior lord; and in consequence of this superiority, they shall pay to the Ottoman Empire an annual tribute (*relief.*) the amount of which shall be fixed once for all, by a common agreement. They shall be governed by the authorities whom they shall themselves choose and nominate, but in the nomination of whom the Porte shall have a determinate voice."

The three contracting powers agree not to seek in this arrangement any augmentation of territory, or any commercial advantage for their subjects, which shall not be common to all other nations.

Then follows a secret Treaty signed by the Plenipotentiaries of the three contracting powers, declaring that unless the Turks accept the armistice within one month, or if the Greeks refuse to accept it. *they will exert the necessary means to compel them.*

DOMESTIC.

EXECUTION OF THE PIRATES.—Yesterday, (Aug 17,) the three Spaniards, *Pepe*, *Couro* and *Felix*, convicted of piracy on board of the Brig Crawford, suffered the penalty which they had incurred by their outrageous violation of the laws of God and man. For some weeks previous to the day of their execution, they had been making, what they considered, a preparation for the solemn event. Under the direction of a Roman Catholic priest, they had been performing the various penances and superstitious rites, enjoined by the papal church; but alas! these formal ceremonies neither afforded them peace with God nor with their own consciences. We are informed by those who visited them in prison, and who attended them in their last moments at the gallows, that they were awfully alarmed in view of their impending doom. Their views of the consoling and joyful doctrines of the cross, did not deliver them from the appalling forebodings awakened by their guilt. They confessed that they perpetrated the crimes for which they were sentenced to death, and that they had been guilty of other crimes of a similar nature; in view of these and of the penalty they were about to suffer. they were greatly agitated; they appeared to feel that it was a solemn thing *to die!* They were attended to the gallows by several Clergymen—and after the last rites of the papal church were administered to them by a Catholic Priest, the Rev. Mr. Kerr addressed the immense concourse of people that thronged the surrounding hills; and the Rev. Mr. Taylor addressed the throne of grace in an appropriate prayer, imploring the mercy of the Almighty in behalf of these unhappy men. At about 1 o'clock they were launched into eternity, to the presence of their final Judge, "who will reward every man according to his works."—*Family Visitor.*

TROUBLES WITH THE INDIANS.—A letter from Green Bay, Michigan Territory, dated July 19, communicates the latest intelligence concerning the disturbances with the Winnebagoes. The aggressions, thus far, appear to be these? On the 27th of June, a small party of Winnebagoes murdered two men and scalped a child within a short distance of the village, at about 6 o'clock in the afternoon. Two or three days after, a party of men amounting to more than one hundred, attacked a keel boat, on its way from St. Peters to the Prairie, and were repulsed with the loss of two of their band. Two of the crew were slain and six wounded in the conflict. Another boat, descending some time after, was fired on, but the attempt to take it met with no better success than in the first instance. The hostile band resided at Prairie a la Crosse, about 80 miles above Prairie du Chieu. How far this warlike disposition has communicated itself, is not ascertained. The inhabitants of Prairie du Chien have fled to the Fort, which is now re-enforced with two volunteer companies formed by Gov. Cass at the mines. Gov. C. is taking every necessary preparation for whatever may happen.

Shawneetown, Ill. Aug. 25.

We had fondly hoped that all the disturbances with our red neighbours were at an end; but in this, it seems, we were mistaken—for there yet remains evident signs of hostility on our frontier. From various points of our northern boundary, accounts of suspicious appearances, and petitions for protection, are sent to the Governor. Want of room will not permit us to republish these accounts from the other papers of the state; but from what we can gather from them and other sources, it seems evident that danger exists.

The Governor has met the calls with promptness, and has ordered one fourth of the militia to hold themselves in readiness to march at a moment's warning.

Agreeably to this order, the militiamen of this regiment (and we presume of the other regiments throughout the state) have been classed, and, by this time, most of them have drawn, or procured substitutes for a tour of duty.

ITEMS.

The superiority of Russian Hemp over that raised in this country, is said to be owing to the different processes by which the article is rotted. In America it has generally been rotted by dew, and in Russia by water.

A Commentary on the Epistle to the Hebrews, by Professor Stuart, of Andover, is announced as in the press. Also *Lectures on Infant Baptism*, by Dr. Woods, and new editions of Ernesti on Interpretation, and Jahn's Biblical Archæology.

A letter received at Charleston from Key West, says, "the Mexican banner is now flying in this harbor, on board one of the seven vessels captured from the Spaniards.

A convention is in session among the Cherokees in order to adopt a Constitution for the government of their nation.

Two hundred sheep, on their way from the interior of Germany to Hamburgh, for importation to Boston, were all burnt up, in consequence of the barn in which they were "overnighted" being struck with lightning.

The operation of bronchotomy, or cutting open the wind pipe, was performed a few days since at Keene, N. H. by Dr. Twitchelf, upon a child who was choked with a kidney-bean. The child is doing well.

A general Council of the Creek nation was held on the 1st Aug. on the subject of emigrating westward, which it was thought would result in the removal of a considerable part of their Nation.

By an explosion of a steam-mill at Manchester, (Eng.) July 6th, 10 persons were killed, 9 of whom were females. Eight others, seven of them females, were wounded;—four dangerously.

The Gazette states that the Rev. Charles P. M'Ilvaine, Professor at West Point, has been elected pastor of St. Ann's Church, Brooklyn, in the place of Mr Onderdonk, now assistant Bishop of Pennsylvania.

We learn by a letter from Tennessee, that the Rev. Charles Coffin, D. D. has resigned the station which he held as Principal of Greenville College, and accepted an invitation to the Presidency of East Tennessee College, at Knoxville.—*N. Y. Obs.*

[COMMUNICATED.]

DIED,

On Sabbath morning, the 9th inst. at the residence of Mr. Bronough, in Jessamine county, Mr. JOHN FOSTER, of Spotsylvania county, Va. Mr. FOSTER was confined by his disorder about a month, and bore it with the greatest patience and resignation. During the progress of his disease, which, we understand, was the typhus fever, he suffered but little pain; and when interrogated upon the subject, expressed a perfect willingness to die. It will be no small consolation to his distant friends to learn, that he had every assistance that the art of medicine could supply; and that the kind and unwearied attention of the gentleman at whose house he died, had the happiest effects in tranquilizing his mind, and in soothing his last moments.

In Mercer county, on the 1st inst. CLARK M'AFEE, Esq. one of the representatives elected to serve in the next Legislature.

From the Richmond Vis & Tel.

THE REFORMATION IN IRELAND.

We continue to receive very cheering and gratifying intelligence relative to the great work which is renovating the moral character of the Irish Catholics. The light which has recently been kindled, serves both to show them that they have long been in darkness—a truth of which they were before unconscious,—and to dispel the thick clouds of ignorance and superstition, which but a few months since, seemed almost as impervious as the shades of eternal night. But thanks be to God, the day has begun to dawn and the day star to arise in their hearts: the true light—the light of his word is diffusing its cheering influence among them. Its enemies—as may be expected—strive to check its progress,—but in vain; they may as well attempt to arrest the progress of that light which emanates from from the rising sun, or to shroud the the world in darkness while enjoying the unclouded splendors of noonday.

In contemplating the progress of this reformation, it is pleasing to learn, that the reading of the Scriptures, is one of the means which has so greatly accelerated it; as no christian will regard with suspicion a religious excitement produced by the Word of God, or be apprehensive respecting the final result of a reformation attended by a sober conviction and with clear views of the truths revealed in the Scriptures. The Bible, we learn from the report of the Evangelical Society, now before us, has been introduced into many of their Schools. Children, after being taught to read it, instruct their parents, who hear the unadultered gospel for the first time from the lips of their children. There are now in Ireland, in all, 11,223 schools, having 568,964 scholars; by about one half of these, the Bible is constantly read. Connected with the Sunday Schools, of Ireland, there are 1804 schools attended by 13,255 gratuitous teachers,—and 152,391 scholars on each returning Sabbath, learn to consecrate to God his holy day, and are prepared for that further and happy cultivation which the preaching of the gospel will supply. Here is the opening of a thousand springs amid arid wastes, which the preaching of the Gospel may unite into a noble stream, that shall flow and fertilize, and make the moral desert fruitful as "the Garden of the Lord."

It has been rumoured—it has often been repeated, that the Catholic Priests of the present day are making praiseworthy exertions to promote education and peace throughout that country. That this representation is in substance false, if not unfounded, is evident from the Second Report of the Irish Commissioners on Education. They state in their report—and they made this statement under oath before a Magistrate—that of the 11,823 schools, only 352 were under the Roman Catholic priests, which contained 33,529 scholars. The following are the popular works which the priests circulate to enlighten and edify the people; while the Scriptures are withheld: "The Seven Members and Ministers of Rome;" "Captain Grant and the Highwayman;" "The Feast of Love;" "The Garden of Love;" "The Devil and Dr. Faustus;" and the "Catechism of the Irish History," &c.

The spirit of these works corresponds with the view given of their extreme ignorance and abomniable superstitions by Capt. Gordon, at the anniversary of the Irish Evangelical Society.

THEIR SUPERSITUTIONS.

Capt Gordon said, that he had been paying a visit to a friend in Connaught: and it happened that at that time the festival at the well of St Lesser was to be celebrated.—He had expected that about five hundred or one thousand persons would have assembled; but his surprise was great when he found that there were not fewer than twenty thousand persons on the & spot, that seventy or eighty tents were erected in order to supply them with provisions. The station boasted of a holy well, a holy stone, and a holy tree. The ceremony began with sprinkling of water, after which the votaries crept three times round the well on their bare knees, when, coming in contact with the sharp stony bottom left by the recession of the water, were shockingly lacerated. They next went to the stone, where they performed similar devotions. From the stone they came to the tree, which they invoked also on the bare knees, and kissed repeatedly. (Hear, hear.) ——The ceremony lasted three days: and as the number shifted three times each day, he should suppose that during the whole period there were at least two hundred thousands persons present. (Hear, hear.) After that painful penance had ceased, they began drinking and rioting, and every species of low debauchery was perpetrated during the three days. Was not such an exhibition, he would ask, a proof of the extent to which the lower orders were sunk in a gross and debasing superstition? Was that superstition not as debasing as any which prevailed in Hindostan? In the one case, worship was paid to "stocks and stones;" in the other, imaginary power was shadowed forth in various fantastic shapes, or the elements of nature were worshipped in their simple forms.

* * * * * * * *

The system of means adapted by the Reformers will shortly destroy the power and sweep away the relics of this degrading and despicable superstition. The people of Ireland—says the Rev. Mr. Carlisle,—have begun to examine for themselves; a spirit of inquiry and energy has been excited in the Irish mind, which will be found irresistible in its effects. As soon might a man attempt to overthrow an avalanche with a straw, as to say to that mind, "Thus far shalt thou go, and no farther" The people were now determined to hear the Gospel, and he knew a minister who had been obliged to request his own people to stay at home, even on the Saobath, to make room for the crowds of Catholics who pressed to hear the Word of God. In other cases, the buildings were found too small to contain the hearers, and they were obliged to worship the Almighty in open fields, under the broad canopy of Heaven The places of worship were frequently so thronged, that crowds might be seen standing under the windows. He would venture to state, that there had been at least THREE THOUSAND converts from popery to Protestantism in Ireland, during the past year.

Rev. J. W Cunningham said, Though I was convinced before I went to Ireland, by what Lord Farnham had said, that much was done; yet when I went there, I found that not the half—no, not the hundreth part had been told. Why, my Lord, my brother, and myself, were immeasurably astonished—our hearts glowed, our pulses beat with renewed vigor. No spirit of bitterness is mixed up with their controversies. It is a spirit of pity, of tenderness, of friendship.

USEFULNESS OF TRACTS.—We invite the attention of the reader to the following article, which we have copied from the last Annual Report of the Tract Society of Boston, Mass. It is hoped, that facts like these reported in this article—and there are many such well authenticated—will excite and encourage all, who delight in the prosperity of religion, to furnish themselves with these silent monitors, and adopt this cheap and simple method of diffusing the knowledge and influence of the gospel. *Vis. & Tel.*

USEFULNESS OF TRACTS.

The Executive Committee of the American Tract Society, at its Thirteenth Anniversary in Boston, on the 30th of May last, reported the following facts, which speak volumes in favor of this Institution, and which must cheer and animate its friends in their efforts to extend its influence.

"The little Tract called *The Swearer's Prayer*," said a clergyman a few days ago, "was last winter put into the hand of a notoriously profane man, who lives but a few miles from my house. He was a man who wholly disregarded the Sabbath and all the ordinances of the Gospel. He read the Tract, and is now a regular attendant on the public worship of God, and hopes that he has become a new man, and ascribes the change, under God, entirely to the Tract."

"I once knew," says a gentleman from New Hampshire, "a circle of ladies who had been in the habit for more than a year of meeting almost every week for the purpose of religious reading. There was not among them one professor of religion. They had, however, read Baxter, and Doddridge, and many other works of a similar character; but, as yet, the ball chamber, and the party of pleasure, presented attractions much more powerful, and much more congenial to their hearts. But on a certain evening—an evening ever memorable in the annals of that community—an evening on which the Holy Spirit designed to change the current of their moral feelings, a religious Tract was selected as the subject of their contemplations. It was put into the hands of a gay and thoughtless young lady, whose turn it was to read.—She looked at the title; it was the *End of Time* (By Dr. Watts)—She began to read—she paused—she attempted to proceed, but her heart was too full. She resigned her seat to a companion. The Tract was read And the end of time, and the realities of eternity, were brought into a close connexion with the scenes of that evening The influence extended from heart to heart, from family to family, from neighborhood to neighborhood; and in the short space of a few weeks, most of the individuals who first listened to the reading of the Tract, with more than sixty others, were lead to place their hopes of salvation on Jesus Christ. That people had once been favored with the ordinances of the Gospel. A faithful and holy man had been their minister more than forty years. He had labored, he had prayed, he had plead with earnestness the cause of his Redeemer. But he had wept and mourned all his days over the hardness of impenitent sinners, and had gone down to his grave without ever witnessing a revival of religion. I well remem-

ber his prayers—I have often witnessed his tears—and I remember also when the pious few followed his remains to the tomb, and with him buried all their hopes of enjoying a preached Gospel; and though years passed away, their hopes never revived until the reading of that Tract."

"In a town in a neighboring State," says a clergyman, "there were, in the summer of 1826, indications that God was about to visit us with his Holy Spirit. The number of religious meetings, was increased, and they were well attended At an evening conference the governor of the State was present and read the Tract entitled *The Death Bed of a Free Thinker*. A man in the meridian of life was alarmed at the truths which it contained, and led to attend immediately to the concerns of his soul, and has for some months been giving evidence of a saving change of heart. The governor, learning the effect which the Tract had produced, and being informed that the minister could not obtain that assistance in his labors which he needed, while God was reviving his work, directed him, at his expense, to purchase as many Tracts, as could be distributed to advantage. A quantity of Tracts were soon procured, and distributed. Several other persons were awakened by the Tract above mentioned.

The Tract entitled, *The Danger of Delay*, was by the minister given to a young lady. She read it. The Holy Spirit carried the truth it contains with power to her heart. She gave it to a companion, to whom it was also blessed. She again presented the same Tract to a young man, and all three now hope they have passed from death unto life.

The Tract entitled *Heaven Lost*, was given to a pious woman, who had an unbelieving husband and it was sanctified as the means of his hopeful conversion. He is now a professed follower of Jesus Christ, and has for several weeks been testifying his love to God by a holy life. A powerful revival of religion blessed that town, and of one hundred persons who expressed a hope of an interest in Christ more than twenty dated their first serious impressions from reading religious Tracts.

These evidence of the utility of Tracts, furnish the best encouragement to go forward in our work.—We might tell of much which Tracts have accomplished the last year in this vicinity. A minister in this city, who keeps a parcel with him constantly, and distributes them in his pastoral visits, has, during the last winter, had evidence of the hopeful conversion of three individuals, whose hearts were first moved by reading Tracts which he presented to them. Three persons in one family, now rejoicing in hope, were first led to inquire what they should do to be saved, by a Tract, left in the family a few weeks since by a female. But time would fail to tell all that God has wrought this year, through the instrumentality of religious Tracts. And what he will accomplish, by this and kindred Societies in years to come, if they are wisely conducted, and liberally patronized, it is impossible for us to estimate. What has already been done is but a *mere beginning;* we have but just *entered* on a work, which is as extensive as the world, and as important as the salvation of the soul. Your Committe would earnestly solicit the prayers of the people of God, that He would give them wisdom to guide them in all their future labors, and grace to be faithful to Him who died to redeem a world.

Thousands in our own country, and millions in other countries, are this moment perishing for the bread of life, to whom we have no means of access except through the medium of the press *And if the press is suffered to remain silent, while these millions go down to the grave, to God those must answer to whom he has given power to make it speak!!*

OSAGE MISSION.

In a letter from Mr. Jones, dated at Harmony, to the Editors of the Boston Recorder, some things are stated, which are quite encouraging.

HARMONY, June 18th, 1827.

Brother Dodge not long since visited some of their towns, and was gratified to see much larger assemblies, and much more attention paid to the preaching of the word than formerly. He preached in several different places to crowded and attentive audiences.

His tour was rendered still more interesting, by the presence and exhortation of an aged Indian man, who followed him from town to town, and made several short addresses after each sermon by brother D. He is among the Indians considered a man of valor and of sterling character. He has for a series of years carried his arms with great success against the enemy, and had, as he confesses, a high notion of his own worth, until he was brought within the sound of the blessed Gospel. These views he expressed in a rather boasting manner, just before the commencement of the service in which he afterwards professed to be convinced of his error.—To brother Pixley, a few weeks previous to this, he openly and boldly professed himself to be the very God. But if any reliance can be placed upon his subsequent confessions, he was suddenly convinced of his folly, and looked upon himself as a poor ignorant degraded sinner, whose life instead of being praiseworthy, had been but one continued scene of iniquity. This conviction, as the interpreter has frequently informed us, prevented his sleep, and seemed to have taken full possession of his thoughts. His stay with us at this time was but a few days. He had fixed a day for setting out; but being told that day would be the sabbath, he at once said he would wait.—This he did, and heard the word of life with increasing attention.

On sabbath evening, he came to our station in order to hear more about this way. He had himself invited the interpreter to accompany him. "This night" (to use his own expression) "I do not wish to shut my eyes to sleep, but wish to spend the whole of it in hearing about God." Several other Indians were present. Accordingly brother D. and myself spent the evening until a late hour in exhibiting to his untutored mind the plan of salvation, by a Redeemer When we closed, he turned to some young men present & said, These things must be so, all the Osage notions concerning God are foolish and vain. The next day he left us with much apparent reluctance, saying, these things he should declare among the Osages wherever he should meet them.—That he has been faithful to his promise we have abundant testimony, not only from the Indians, but also from some white men who live in the nation. Before he went, he told me that he did not use tobacco in any way; but he should be glad if I would give him a little; that by that means he might be enabled to collect the old men, to tell them what he had heard about God. I gave him a little, and he affectionately took his leave, by earnestly begging me to visit his town, and while there to make my home at his lodge.

Our school is at present in a prosperous state, 33 children and youth are under a coarse of instruction, all of Osage descent; 19 or 20 can read with considerable fluency in the Testament. Some few in geography and grammar. The Indian meeting in the neighborhood is prosperous. Much improvement is manifest in their outward deportment.—The work is the Lord's and we doubt not it will be carried on in his own time. Large portions of scripture are weekly recited by the native scholars in our family. Some advances have been made in learning to manufacture their own cloth, which seems to excite much attention among them.

Yours, &c. A. JONES.

LITTLE JANE.

Should the following anecdote meet with your approbation, you will please give it a place in your Monthly Magazine for the Sabbath School:

A little girl who had ever been considered remarkable for her obedience to her parents, refused one morning to go to school. Her mother expressed much surprise, and said, my dear, why do you not wish to go? It is high time, the bell has rung, so put on your bonnet and get ready, or I fear you will be late, & you know if you are, it will displease Miss W——— very much, for herself as well as all other teachers dislike to have their scholars late. Her reply was, I cannot go yet.—What is the matter, Jane? don't you feel well? said her mother. Yes, mamma, but I have this morning neglected to go by myself, I have not thanked my heavenly Father for the kind care he has taken of me the past night, neither have I asked him to keep me from sin during the day—I am sure I cannot think of going to school until I do. Why my child, replied the mother, as it is getting late, perhaps you had better defer it until you come home—and when you are going along, you can raise your thoughts to God, and he will listen to you.

No! mamma, said little Jane, this will not do, for I once tried it, and nothing went right with me all that day. Her mother pressed her no longer, but bade her go and implore God's blessing to rest upon her.—This dutiful child did so, and was happy and cheerful the remainder of the day

That every little girl and boy, who reads this, may be induced to follow little Jane's example, is the earnest wish of one who feels deeply interested for the salvation of children, and who hopes to behold many a child at the right hand of God, giving him the glory, that their lot was cast in that land, where they were permitted to attend a Sabbath School and receive the Monthly Magazine. *S. S. Mag.*

FALLEN FRUIT.

Be very careful to gather all punctured or decaying fruits, whether on your tress or on the ground, & give them to your hogs. If you do not, the worms which they contain, and which have been the cause of their premature decay, will make their escape into the ground and you will find the evils, which await their visitations will increase upon you another season.—*N. E. Farmer.*

Poetry.

TO-MORROW.

[*Proverbs* xxvii. 2.]

To morrow! Mortal, boast not thou
Of time and tide that are not now!
But think, in one revolving day
How earthly things may pass away!

To-day—while hearts with rapture spring,
The youth to beauty's life may cling;
To-morrow—and that life of bliss
May sleep unconscious of his kiss.

To-day—the blooming spouse may press
Her husband in a fond caress;
To-morrow—and the hands that pressed
May wildly strike her widowed breast.

To-day—the clasping babe may drain
The milk-stream from its mother's vein;
To-morrow—like a frozen rill,
That bosom-current may be still.

To-day—thy merry heart may feast
On herb and fruit, and bird and beast;
To-morrow—spite of all thy glee,
The hungry worms may feast on thee.

To-morrow!—mortal boast not thou
Of time and tide that are not now!
But think, in one revolving day
That even thyself may'st pass away.

KNOX.

MIRROR OF HUMAN NATURE

The NATIONAL PREACHER, for August, contains two excellent discourses by the Rev. Daniel A. Clark, of Bennington, Vt. The first bearing the above title is founded on Prov. xxvii. 19. *As in water face answereth to face, so the heart of man to man.* The object of the preacher is to shew, that the moral character of every unsanctified heart is the same.

CONCLUSION.

"We see why there need be but one place of destiny in the coming world for all the unregenerate. The little shades of difference that now appear in the ungodly, are too insignificant to mark them out for distinct worlds. When God takes off those restraints that now make unholy men differ, they will be so much alike, that none will impeach his justice when he assigns them all the same outer darkness, the same gnawing worm, and the same quenchless fire. He that has stolen his neighbour's property, and died a felon, and he who has concealed the article found in the street, or the mistake made in his favour, or has purposely become a bankrupt, to escape the obligations of honesty, will appear too much alike in the judgment, to require any material diversity in their final sentence. The same perdition will suit them both, though one drops down to hell from the gallows, and the other is borne there on a downy bed. The duellist and the assassin, the usurer and the pickpocket, the foresworn and the profane, the wine bibber and the sot, the fashionable adulterer and the inmate of the brothel, must be seen to differ so little when God shall tear away the fictitious drapery from the more honourable sinner, that it will seem no incongruity to place them at last in the same hell. God will consider his law as openly violated, and his authority as egregiously insulted, by the man who sinned in accordance with publick sentiment, as by the man who did his deeds of depravity in full and open violation of the civilities and customs of human society. Men make wide distinctions where God will make none. Hence the same condemnatory sentence, the same prompt execution of it, the same place of punishment, the same duration of misery, and the same total despair, will be the destiny of the patrician and the plebeian transgressor. Does the man die out of Christ, this is enough; no matter whether he was clothed in purple and fine linen, and fared sumptuously every day, or went to perdition a beggar or a slave. It will be the same thing to God; and for all the millions who repent not, he will build but one hell. Perhaps the meanness and coarseness of his associates may prove at last, to the more accomplished sinner, an ingredient in his cup of misery that shall more than counterbalance the honours and the pride, which, in this life, gave him his fictitious elevation above the vulgar transgressor. Could I make my puny voice be heard, I would thunder this sentiment through all the ranks of elevated crime, till the highest prince should find his adulterous bed a couch of thorns, till the honourable murderer should feel in his own bosom "the arrows of the Almighty," and till the boldest in blasphemy, and the meanest in knavery, should fear alike the same award, 'Depart, ye cursed into everlasting fire prepared for the Devil and his angels."

MENTAL AND MANUAL EXERCISE.

The subject of manual exercise, is one of high practical importance, in its bearing on the official usefulness of the Christian preacher.—And yet it is a subject little understood or thought of. This *vis inertiæ* of some men seems to overpower their locomotive faculties. If their blood will not hold on its way, in a healthful current, without the impulse of corporeal exertion it may for them stagnate in the heart! I pity men of this stamp. They dwell in the darkness and commune with ghosts! But not only ought every minister to engage in coporeal exercise, "to invigorate his system and recruit his spirits;" he ought also to exercise in a *systematic* manner. Having ascertained *how much* bodily exertion is necessary *for him*—to secure him good health and a rapid flow of spirits—he should turn this exertion to the best account. I am at the head of a family. It is Monday morning. It is any easy thing to look forward through the week, & foresee, in ordinary circumstances, what corporeal efforts the wants of my family will demand of me.—Now why can I not reduce the exertions of this week to a little system. It will cost me scarcely fifteen minutes. By a little care and foresight, I may make every effort subservient to the interests of my family, to the promotion of my health—to the great end of my ministry. But if I give myself up, heedlessly to the mercy of every agency which may chance to act upon me—to every demand that may be made upon my time, I shall be vexed, harrassed and discouraged by multiplied interruptions.

I once knew a minister, who soon after he began his official course, was interrupted by feeble health.—At length he found, that by uniting in a systematic manner corporeal exertions with mental, he could do something as a preacher. For a considerable time, he could study only twenty minutes at a sitting.—After fifteen minutes of muscular exertion, he could for the same time return to his studies. This course he pursued, day after day, with the strictest regard to system. His watch uniformly indicated the time in which he should use the *pen* and the *axe*. By degrees, he was able to devote more time to study; and now, after the lapse of three or four years, can study *an hour* at a time, three or four times in a day.—In pursuance of his plan, he is able to do something as a Christian minister; but were he to neglect it a single week, he would be shorn of his strength.

Dr TRUMBULL, of Connecticut, is generally known to have been much distinguished for his uniform and successful industry, both as a scholar and a preacher. I have been told, that whenever his mind refused to act with vigor, he abandoned the study and visited the field. Here he seized the hoe, the scythe, the rake, as the case might be. But the moment his mind arose to its wonted tone of feeling and action, the implement of industry fell from his hands, and the labours of the study absorded his attention and occupied his powers. Acting resolutely and uniformly, on this general plan, he found himself a healthful, vigorous, cheerful man, at the age of eighty years! He had written about *four thousand sermons*, besides a number of volumes of valuable—*very* valuable history.—*Vt. Chronicle.*

THE FOLLOWING RULES FOR PROMOTING LOVE AND HARMONY HAVE BEEN CIRCULATED AMONGST THE MEMBERS OF A CHURCH IN ENGLAND.

They are so suitable as well as scriptural, that we hope they will be circulated yet more extensively, and be adopted by all who bear the Christian name.

1. To remember that we are all subject to failings and infirmities of one kind or other.

2. To bear with, and not magnify, each other's infirmities. *Gal.* vi 1.

3. To pray one for another in our social meetings, and particularly in private. *James* v. 16.

4. To avoid going from house to house, for the purpose of hearing news, interfering with other persons' business.

5. Always to turn a deaf ear to any slanderous report, and to lay no charge, brought against any person, until well founded.

6. If a member be in fault, to tell him of it first in private, before it is mentioned to others.

7. To watch against a shyness of each other, and to put the best construction on any action that has the appearance of opposition or resentment.

8. To observe the just rule of Solomon, that is, to leave off contention, before it be meddled with. *Prov.* xvii. 14.

9. If a member has offended, to consider how glorious, how God-like it is, to forgive, and how unlike a Christian it is to revenge. *Eph* iv. 2.

10. To remember that it is always a grand artifice of the devil to promote distance and animosity amongst members of churches; and we should therefore watch against every thing that furthers his end.

11. To consider how much more good we can do in the world at large, and in the church in particular, when we are all united in love, than we could do when acting alone, and indulging a contrary spirit.

12. Lastly, to consider the express injunctions of Scripture, and the beautiful example of Christ as to these important things. *Eph.* iv. 32. 1 *Pet.* ii. 21. *John* xiii. 5, 35.

In a country where despotism is always talked of but never exists, a party may lose office, but does not on that account necessarily lose its respectability.—*De Vere.*

Generosity, so far from militating against wisdom, even in politics, may be made one of the most powerful, as it is surely one of the most delightful, means of governing a state, even through party.—*Ib.*